2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

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Buffalo fights, which used to be great festivals in the Tenasserim province, especially round about Amherst and Tavoy, have, under the influence of the British Government, almost totally died out. Each village used to have its champion, songs were composed in its honour, and special guards appointed to look after it, and the conqueror brought as much honour to the village as a personal victory of the inhabitants would have done. But they were nearly as brutal exhibitions as Spanish bull-fights, and only a little less dangerous.

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Field sports are barred to all but professional hunters by the religious objection to taking animal life, though when a Burman does enter upon the pursuit, he is always an enthusiastic and skilful sportsman and generally a clever shot.

16:Fielding Hall G-3 (1885-1890) 1898 AP1 Burma
Burmese AP4

how the trouble increases when it comes to goats or any larger beasts. In the jungle villages meat of any kind at all is never seen: no animals of any kind are allowed to be killed. An officer travelling in the district would be reduced to what he could carry with him, if it were not for an Act of Government obliging villages to furnish—on payment, of course—supplies for officers and troops passing through. The mere fact of such a law being necessary is sufficient proof of the strength of the feeling against taking life.

Of course, all shooting, either for sport or for food, is looked upon as disgraceful. In many jungle villages where deer abound there are one or two hunters who make a living by hunting. But they are disgraced men. They are worse than fishermen, and they will have a terrible penalty to pay for it all. It will take much suffering to wash from their souls the cruelty, the blood-thirstiness, the carelessness to suffering, the absence of compassion, that hunting must produce. 'Is there no food in the bazaar, that you must go and take the lives of animals?' has been said to me many a time. And when my house-roof was infested by sparrows, who dropped grass and eggs all over my rooms, so that I was obliged to shoot them with a little rifle, this was no excuse. 'You should have built a sparrow-cote,' they told me. 'If you had built a sparrow-cote, they would have gone away and left you in peace. They only wanted to make nests and lay eggs and have little ones, and you went and shot them.' There are many sparrow-cotes to be seen in the villages.

General Attitudes of the Burmese toward Work.

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Rank and status in the Burmese Village is determined to a large extent on the basis of occupation - with the factor of wealth where applicable taking precedence over occupation. The highest rank is accorded to the Buddhist monks who exert the ultimate influence. Government officials including the township officers, the THU GYI (headman) and elders, and the schoolmaster occupy the second rank. The large land owners (of this group the rice-mill owners rate highest) rank next. Below these are the tradesmen - the paddy dealers, shop keepers and small holdings farmers who comprise the bulk of the population. Professional artisans such as carpenters, blacksmiths, gold and silver smiths occupy a lower position. However, it is common for the small holdings farmers to practice a secondary occupation such as pottery making.

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Fishermen and hunters are looked down on by the rest of the community because they offend Buddhist precepts by taking life. In this class also are those who raise animals (cows, poultry, pigs) for food, smugglers and brewers. Fishermen, particularly those such as U Myaing who operate IN fisheries often become wealthy, but the stigma of the source of this wealth is remembered by the community.

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A story is told of a rich fisherman who came to cover the Shwe Dagon Pagoda in Rangoon with gold plate. Unfortunately, he had sinned so much by taking the lives of fish that he could not see the pagoda. In a rage he returned to his IN to cover its posts with the gold. Because of the stigma attached to fishing those who make their living in this way tend to live together in their own communities. Thus Pathae, U Myaing's village is primarily a fisherman's community.

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In the days of the Burmese kings, wealthy men and nobles (THAKIN) would assign people under their command to serve as pagoda slaves. Their names were engraved in stone and their descendents for all eternity assigned to this position. The duties were light - consisting mainly of sweeping the platforms and carrying for the images, but the social position was next to the lowest. It is believed that the flower vendors on the platform of the Rangoon

25; Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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198. SLUICE OF LAGOON FISHERY (IN).

banks. Ducks' and fowls' eggs are also eaten.

Small fry and the bony fish are made into the Peguan condiment *ngapi*—pressed fish. The process is essentially the same as that of anchovy paste manufacture, but is conducted in a much rougher way. The fish after being taken are spread out in the sun and then pounded in a mortar, again sunned and again pounded with about a quarter their weight of salt. Fermentation is not uniformly arrested at the proper stage, so that the product becomes contaminated with putrescence. According as the compound remains moist or dry it is made into balls, moulded into bricks, or stored in jars. *Ngapi* is sent to Burma Proper and the Shan States in enormous quantities. Fresh fish, dried fish, and *ngapi* are much the same in price, one half to one rupee the viss (3.65 lbs.) according to quality. *Ngachin* is a crude and unwholesome pickle made by putting fish to ferment with boiled and salted rice.

258 Salt used to be obtained from sea-water and from brine wells in the interior, before the import of salt began. The manufacture still drags on, as the local salt is better for curing purposes. At spring-tides, sea-water in the estuaries is let into shallow pans like rice-fields, or it is raised with the *Ka-hnaé*. After the brine has been concentrated by evaporation in the heat of the sun, it is boiled down in spherical earthen pots, which are built with clay into a vault over a furnace. Iron cauldrons like those in No. 186 are superseding the earthen pots, and the round cauldron is in its turn being replaced by a flat iron pan.

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The chase, so far from forming the diversion of princes and satraps, remains to the *vauriens* of the villages

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199. SHORE NET

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

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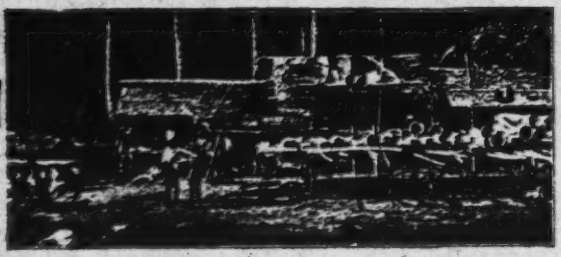
[347]



200. SEA-FISHERMEN'S HUTS

to eke their living by. The typical reprobate who is reclaimed in Buddhist legend is the hunter (*mástí*). The religious stigma would probably be less severe if the scope of the chase were not so restricted as it is. In the forests of Burma, with their dense cover, forage for herbivores is scarce at certain seasons, so that game cannot multiply extensively. Such game as there is has a wide beat, and is hard to find owing to the vast preponderance of forest land over clearing. For the same reason the game that forages in the cultivation or on its borders has a limited field in Burma. In the plains near the sea there is a closer approach to the conditions of *shikár* in India, and the chase becomes more of a recognised occupation. There are four species of deer: the *sat* (*sámbar* of India), the *dayé* (porcine deer), *dyí* (barking deer, roe), and a beautiful species peculiar to the Eastern Peninsula, the *thamlu* (brow-antlered deer), which has the form and stature of our red deer. *Thamlu* are found in the plains on the coast of Pegu, and again in the north-west of Burma Proper. On dark nights these deer are hunted with the *ut-ou*. A lantern is prepared, with three sides dark. The flare is directed towards the deer, which are so dazed by it that they may be approached up to striking distance. The herd is deceived at the same time by the tinkling of cow-bells. Smaller deer, *dayé* and *dyí*, are caught with nets in the plains of the coast. Hunters watch at their haunts for them to break cover and come out into the cane-fields or other cultivation. A stout net, a couple of yards wide, stiffened at intervals with bamboo uprights, is run across the line of retreat, opposite to

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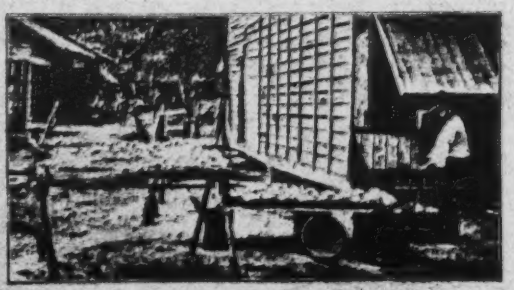
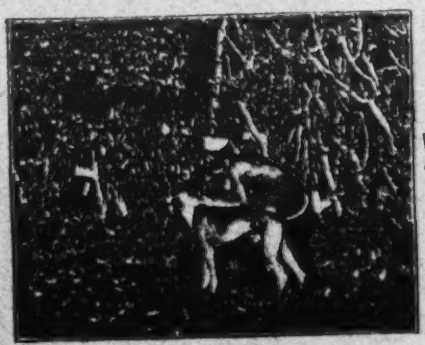


201. POUNDING AGAR.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

202. SETTING NETS FOR DEER.

which a second party is in hiding with dogs. At a sign, the dogs are slipped and the deer chased headlong into the nets, where they are caught or cut down before they can get clear. *Sat* and *thamin*, which would clear the net at a bound, are coursed with greyhounds of local breed (*Kamâbi*) when they have ventured far enough into the open. The Burmans have been acquainted with firearms since the fourteenth century of our era. Saltpetre they obtained by percolating with water the droppings of bats accumulated in caves, and boiling down the lye; it was also obtained from certain marshes; sulphur probably came from China. The old flint-lock is still a favourite, because the ammunition is easy to procure. Weapons were bad, and the *mdsô* is a poor marksman; but he manages to approach very near to his quarry. Cross-bows, snares, and traps for game are used by the hill people, in default of firearms. Such venison as is obtained is hurried off to the nearest market town, where it is retailed fresh. If it cannot be thus disposed of, it is cut into strips and sun-dried. Next to deer, the chief quarry is the wild pig. Wild buffaloes ("bison," *pyaung*) frequent the forests. In a few localities a wild ox is found (*saing*). A wild goat lives in some of the rocky limestone hills. The hare and the partridge are common in the open country of the dry zone and the plateau-land of the hills. Peacocks are not uncommon in some localities, but are nowhere so abundant as in India. A silver pheasant (*yit*) is common in the bamboo forests. The great argus occurs in the extreme south. Wild or jungle fowl (*tawa-dyet*) are common in all the dry forests. Decoy-birds are used for snaring these, and also the ring-doves (*dyó*). Ducks,



203. KAMABI DOG.

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25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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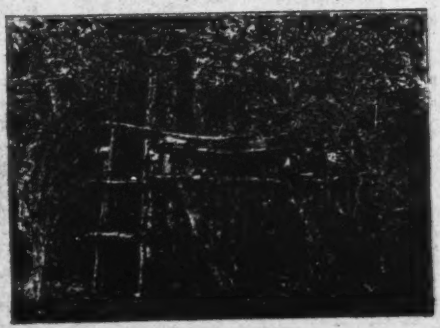
204. HILL-MAN WITH CROSSBOW.

geese and teal are abundant in some places, as are pigeons of many kinds, including the large "imperial" pigeon. But the only game to be counted upon in Burma is the snipe (*zinyaw*), which frequents the rice-fields. The Burman does not attempt this game, nor does he shoot at any bird on the wing or running game. Pelicans are shot for the sake of the crest and neck feathers, adjutant-birds for the marabout feathers. The cruel chase of the egret (*byaing*) for *aigrettes* is conducted by aliens. Other notable birds of Burma are the hornbill, with its noisy flight, the pewit (*tititu*), and the kingfisher, hunted by the Chinese for its plumage. There are no rapacious birds of dangerous size. Carrion is speedily disposed of by vultures and crows. (For the birds of Burma see the systematic work by Eugene W. Oates.) Herbivorous wild animals being scarce, the beasts which prey on them are particularly scarce, and their depredations on men and cattle are of much less significance than in India. The annual casualties in the population of Burma from these causes are about one hundred, of which thirty are ascribed to snake-bite. An old tiger (*kyâ*), past hunting deer and pig, or a tigress with cubs, makes a forest track insecure from time to time. The tiger is sometimes shot from a tree over the kill, or a spring-gun is set or a trap constructed. A feature of the trap in the illustration is a partition as stout as its walls, to protect the dog used as the bait, from the tiger. Panthers or leopards (*kyathit*) occasionally take calves, goats, pigs, and dogs from the villages. These beasts are easier to trap than tigers, which are shy of dwellings and everything artificial. A crocodile (*mljâung*) sometimes makes a reach of river unsafe for swimmers, and



206. TRAP FOR TIGER.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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207. BRINGING IN ROE-DEER (DYI).

then the bathing-places have to be staked in. Wild elephants make a road dangerous at times. Elephants are captured by pit-falls. Decoys are also used in various ways; small animals are detached from the herd by their means and then kept going until they are worn out, and can be tethered and hobbled for tamming. The breaking in is accomplished by pinning the elephant between trees or stout posts where it cannot lie down, keeping it underfed, and giving food as the reward of docility. Young elephants born in captivity—as occasionally happens—are broken in, in the same way, about the sixth year, when half grown. The stock is replenished from Siam, where the wild herds are larger, and the business of catching is more developed, and where also elephants breed more frequently in captivity. The elephant-breakers and trainers are Shans, and the words of command Shan. Rhinoceroses (*kyan*) may be found about the sources of streams in the evergreen hills; occasional tracks are seen. A tapir occurs in the forests of Tenaserim. Wild dogs (*canis rutilans*) occur in a few localities. There is no wolf, fox, or hyæna, and no jackal east of Arakán. There is a larger and a smaller black bear (*ursus*), very rarely encountered, and not aggressive. There are several species of wild cat (*tsaedyaung*) large and small, and a few species of weasel. A small porcupine is found (*pyu*). The huge bamboo-rat (*pwe*) is dug out of its burrow by the hill people. There are many tribes of monkeys and gibbons; the weird cry of the latter is the characteristic sound of the evergreen forest. Squirrels are the only wild animals

208. MEASURING THE PANTHER.

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

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309. THE HAMADRYAD.

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one commonly notices. A great lizard (*guí*), weighing twenty to forty pounds, infests hollow trees; it is shot and eaten by the Burmans, and its skin used for sandals. Most of the venomous snakes of India are common to Burma, excepting the small and deadly *krait*. The formidable hamadryad is added, but there are no fully established cases of the pursuit of man which is attributed to this snake. The casualties due to snake-bite are chiefly among the reapers. The gigantic python is not dangerous to man. Scorpions and centipedes are common enough, but their stings and bites are not often serious.

Good clay for pottery is only found in certain localities, and from these the manufactures are sent to great distances by water. Clay almost stone-hard and laterite are pounded with a tilt-hammer, screened, and worked up in certain proportions with water and sand, by treading with the feet. The best and strongest pots for cooking are not turned on the lathe but *patted* into shape by hand. These are but slightly porous and of a hard consistence. The lathe pottery is very porous when not glazed. A salt glaze is used for jars to store oil. For ornamental work, lead glazes, coloured with vitriols, are employed. At the potteries, immense reverberating kilns are built for firing the pots. Smaller kilns are fired all round or are excavated underground on the plan of the lime-kiln. Wood is the fuel used.

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Stone for building is scarce, except in Arakán. Masonry is reserved for the *zedi*. Of late, owing to a fresh impulse from India, masonry has again come into greater use. Everywhere in the inhabited plains one

310. POTTERY—PATTING THE WARE INTO SHAPE.

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

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410. THE CHARMER APPROACHING THE SNAKE.

state; the fascination of the show is the danger. But as soon as the snake is unmolested it glides away harmlessly; no one feels any apprehension from its proximity, the moment the showman ceases to tease the snake. A cobra is easy to find, but it may take months to discover a hamadryad. The creature is tracked by the trail it leaves in the sand of a dry stream or the dust of a road to the place where it is watching its eggs. At this time, if ever, the snake is aggressive. But like the rest of the cobra family, its movements are comparatively slow; the charmer's hand is quicker, the snake is captured and consigned to the basket before it can strike. After that it is handled with impunity. There is no sort of training; the charmers say that the snake may be shown the same day that it is caught. When the snake is set at large, it appears to be bluffed by the performer, and made to execute feints of attack corresponding to the feints of the charmer, who keeps time to music, and so creates the impression that the snake is swaying—"dancing"—to the sound. The snakes are difficult to feed and keep in condition. They are let go after a month or two, in the hope of catching them again; the charmer vows to release the snake after a definite term, and has a superstition that if he keeps faith the snake will not hurt him.

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The Burmese festivals have been described as being confined to a single one, which begins in April and goes on to the following March. But that is an exaggeration. There are two regular carnivals of a week or ten days each, and several others of a couple of days' duration, besides occasional festivities to celebrate the completion of *zedi* and temples,—and last, but not least, the

411. THE HAMADRYAD CAPTURED.